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MENTAL HEALING.

A Lecture

BY

MRS. CLARA E. CHOATE.

GIVEN IN GRAND ARMY HALL, HYDE PARK, MASS., APRIL 30, 1884. THE PROCEEDS WERE GIVEN TO WOMEN'S RELIEF CORPS.

This lecture was stenographically reported by Margaret M. Bradshaw; revised and re-written by Mrs. Clara E. Choate.

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PREFACE.

The history of this lecture is worthy of unusual mention; and though other productions of my thought may be of great value, yet this one, as it was among the first I had ever given in a hall, gave me more encouragement, at the time it was delivered, than my highest hopes had ever pictured in its most intense enthusiasm. The audience was very large, numbering several hundred, and I felt, when I entered the hall, that much was expected of me; but with the most perfect assurance that God had called me, I turned my attention to the subject.

The warmest expressions of congratulation and flowery testimonials greeted me at the close, and have never been exceeded, except in Woburn, Mass., where a like ovation awaited me upon closing, and I was obliged a second time to address the audience, and my voice was drowned in applause at the gratification. But when I informed them that the church in which I was speaking was the site of my own birthplace, the building echoed again and again with the greetings of love and good will.

But time cannot efface the earnest appreciation of my work in Hyde Park; for this lecture (as nearly all have been) was brought about by healing a Mrs. Jane Berry, a resident of that town, of a tumor. Her cure was so great that considerable public spirit was shown, and other cases of equal importance were cited and substantiated in the lecture, as healed by myself, with mind, in Hyde Park. The newspapers did me ample justice, and the call was so great for their report that the lecture was republished by them, and to my certain knowledge over twenty thousand copies were sent to all parts of the country. All this taught me the great need felt in the land for more of such thought; and with tongue, pen, and money, I have embraced every opportunity to present the best and truest of my experience in this line of work. A large practice, constant domestic duties, and the responsibility of teaching students, have debarred me from the culture and education gleaned from books or the prestige of scholarship; but with humble consciousness that God blesses my labors, even as I try to bless others, do I work on with joyful trust and sublime confidence in the power and goodness of God.

CLARA E. CHOATE.

MENTAL HEALING.

THAT there are latent forces in Mind, man must admit. Every day unfolds this fact, and every age reveals the strongest confirmation that Mind is infinite. To what extent man can apply his thought in healing, or in gaining strength, is a subject of deepest consideration. If true, an understanding of the application of mind for healing is of momentous importance to the entire human family. I know of none more so. With the daily sights and sounds of suffering and depravity, can man feel content that the fulness of understanding is gained whereby these errors can be destroyed?

Well may we question medicine, and man, when for years, with faithful adherence to its use, and with his dictation, we gain no relief from aches and pains, and oftentimes the disorders are increased and the suffering more intense by that very obedience to mortal and matter.

With all honor and reverence for those whose philanthropic labors, herculean efforts, and unselfish lives have given temporary suspense from death and pain to

throngs of grateful fellow-beings, and in as many they have failed, the fact yet remains, with haunting fear and direful certainty, that disease is not yet overcome and death destroyed.

That thought has more to do with the body than we are aware of, man must also admit. Our hands would never move, the blood would never circulate, brains would never think, and there would be no action of the body, but for Mind. Body is but the representative of thought, even Mind made manifest. Mind is the basis of being, and no thought ever expressed itself, no body even walked, or talked; in short, nothing was ever created or had the power of action, except with Mind. When thought presents itself in disease, decay will seem to follow. Right thought will destroy the error which we call disease, and produce harmony. I have never known it to fail that, when man changed the order of his thought, the result is a change in the action of his body, — the body being only an expression of thought, and but a representative of Mind.

Shakespeare has said, "There is nothing good or bad, but thinking makes it so"; and Thomas Starr King said, "Never a thing but what was first thought"; and Scripture tells us, "As a man thinketh, so is it unto him." And every great mind has ever found in this one thought a world with countries unexplored, oceans unfathomed, and skies studded with countless stars,

that lead them on, only to find another countless number.

The basis of all being is God, the one perfect, universal Intelligence, the science of Truth and Life, and the immortal understanding of all fact and foundation. We name this Supreme Being and Creator, either of which means Mind. From this principle all things are created, brought forth by this Truth, this Life, and is expressed to the material comprehension in what we term body. Whether man is ruled by a Supreme Being outside of himself is sometimes queried, but that there is something beyond the material manifestation which rules and governs, seems to be a self-evident fact throughout the entire universe and creation, and God's master-thought, even man.

In the evolution of thought, and the lifting of ourselves and others beyond mere mortal limits, we must perceive great truths in relation to Mind. If matter cannot move itself, and has no power of its own, whence arises disease? If we can learn whence the error arises, we shall know where to meet it. We are to-day divided between two opinions relative to God and man, and this produces a confusion of thought which hinders true progress to a higher understanding that would eventually bring us to the consciousness of truth, whereby we could heal others, and be ourselves healed with Mind.

We never examine the muscles of a man's face to find the cause of grief or joy, for we know they are produced by circumstances outside and independent of the body. We should approach the sick from the same standpoint of thought, and with the same reasoning and understanding, that the disease which seemingly presents itself to us does not proceed from the body, but from mortal belief.

Have you never seen grief destroy the lungs, or produce heart complaint, and even death? Have you never seen disappointments and failures in business produce insanity? If removing cause destroys effect, then we must begin with the mental beliefs of people to destroy their physical errors. Material discords, independent and outside of the physical, bring out upon body a conclusion of its own discordant action. Then, by removing the delusion which produces the mental discord would destroy all appearance of the disorders upon body. Do we not often see the results of prenatal fear left upon the child, although physical conditions, up to the time of that fright, were perfectly right and in exquisite harmony? If the fear pictured in thought, relative to unwelcome results, was destroyed, many a person would be saved from death and suffering, and the body, ever a picture of such an error, would be healed.

There has never been a disease of body, except it was

superinduced by some error of belief; and not until the mental delusion was destroyed could the body be healed. I speak from the standpoint of understanding, for I do not utter my thoughts from well-prepared rhetoric, nor a classical arrangement of words or a superficial knowledge of the subject, but from the scientific consciousness of truth gained by demonstration of the power of Mind in healing the sick. Rich experiences have crowned my efforts, and successes have followed my work. I have taken cases which have been pronounced incurable, where surgical operations have been performed, and where all medical efforts have resulted in failure; but with the applications of the truths of Mind-healing I have produced harmony and health.

The divine consciousness that thought, imbued with truth, and coming from the ever-flowing fountain of intelligence, can overcome the agitations of fear and mortal dread, and can produce a change from discord to harmony, is an attainment worthy of all effort and sacrifice of material compensation, and leads one on to taste the very joys of heaven. Has no one ever come into your presence and filled you with fear and trembling by their disordered mental expression? Has not joy produced an expression physical, in laughter or tears? I have seen those almost dying raised and healed by the home-coming of some loved one. A

and again do we see those about us whose bodies are in slow decay and full of disease and discord, for the want of more stimulating purpose in life to invigorate them and place them in the harmony which labor and love ever bring out. These are but hints, but they point to the mighty action of mind, and prove that it needs only our perseverance in the line of unfolding to open for us rich stores of thought, and an understanding of its power, which will be fully potent in reforming the sinner and healing the sick, though all earth and error dispute its truth and doubt its reality.

Then let us understand, teach, and practise that body is but the reflection of Mind, and ever acts in accordance with what is entertained and accepted by man; and also teach that thought acting upon thought, with scientific conclusions of right, may restore the body to its equipoise of harmony and health.

Should some act of manual labor be required of a party of persons, one of whom was suffering from heart-complaint, another from the liver, one from the lungs, and another from the head, each would carry to the affected part that which the action would suggest to the individual mind. One would say, "I cannot do it, for it would make my head ache"; and another, "I must not, lest it should injure my lungs"; and so on, each giving to his body a law and order of thought, which is reproduced in demonstration upon body. Man,

knowing only the mortal law, that suffering is a necessity, conscious only of pain and disease, and educated with the delusion that sin and death are realities, cannot at once take into his limited conception of the truths of his being the great consciousness that God, the Principle and Creator of all things, is alone needed to overthrow these monstrous evils that seem to meet him on every hand, and make him seem powerless before their whirlwinds of ignorance, error, and darkness, leaving him without order, science, or Christian light, whereby his being would become what Jesus declared it should be,—oneness with the Father. Then, to convey to the consciousness the truth of one's self, so that the body is made every whit whole, is Mind-healing.

That the greater statement of life and harmony destroys death and discord, is admitting the facts of being, and is logically and practically true, since it has been demonstrated through the imagination by simply administering the unmedicated pellet, up to the conscious administering of the truth and science of being through the open door of reason and intelligence. That error can be overcome by an immortal truth must be science, and is as practical in sickness of the human body as in music or mathematics; for this is a divine law that holds good throughout everything, even God and man, his masterpiece.

That Mind has an effect upon body is a long-established fact, and that one mind affects another mind has been demonstrated beyond dispute. Whether this truth can be utilized, and to what results, whether it can be disciplined to the practical ability of dissipating pain and suffering, and will meet all emergencies of the needs of the body to make it strong, healthful, and harmonious, is the question of the hour; and the more advanced in thought are wisely considering the possibilities of such a divine and long sought for relief from the doom that matter and its laws and illusions have left mankind in bondage of.

No one at first believed in steam when Watts presented the idea, and the story of Robert Fulton and his steamboat everybody now knows. No one at first believed that electricity would light our homes and streets. No one believed in a Hoosac tunnel, or a Brooklyn bridge, or a Gatling gun. Why, one of the most prominent newspapers of a large and neighboring city gave nearly two columns to the ridicule of steel pens.

A reverend gentleman of eighty years, whose daughter I healed of a dreadful sickness, and who was bedridden for months, and with this divine understanding of Mind was perfectly restored to health, and remains healed, though years have elapsed, became convinced of the power of Mind, and later I healed him. At the

time of his returning health — for he has filled the pulpit many times since then — he told me that in his earlier ministry, with all earnestness and honesty, he preached down the fallacy that was leading men to throw away their time and money, investing in railroads and steam contrivances. But now — and his silvered head bowed low, and his voice became solemn and reverent — he said: "I have ridden nine times across the United States, at the rate of forty to sixty miles an hour, and shall take my tenth trip to fill the pulpit again at eighty years of age, and having been healed with Mind. Indeed, the world moves, and possibilities have not ceased."

In the fourteenth century what think you would have been said of our modern steamboat and other inventions? Were not the power and the steam always in the water, requiring for development only the means which always existed? Has not the electricity, which is to-day such a power, ever existed? Is there any power or force which man has discovered that was not in the forever of creation? Has man made anything new under the sun? I tell you, no! But I also tell you that there is to-day a power of mind which needs only to be understood, and rightly directed, for us to demonstrate healing mankind, and finally sweep sickness and discord out of the world. I do not present a mystery clothed in darkness, but a divine truth, which

the enlightenment of intelligence will make plain. Not an individual but what can appropriate these thoughts to themselves, for they already hold the power of health and healing, either consciously or unconsciously, in their possession. We cannot fail to understand whether it be mind or matter that controls the body. If Mind controls the body, then, by keeping the Mind free and the atmosphere of thought purified from the consciousness of disease, which is ever produced by fear of ourself and of others about us, the body, being an expression of Mind, will present just what the mind holds. In healing the sick it is necessary to realize the falsity of their conditions, and turn from the dreaming discord to the science and truth of being, and, by concentrated action of right thinking, awaken them from the delusion.

Consult the cup of coffee and endow it with the power of giving you a headache, and headache will follow. If more understandingly you say, and because of its truth, you assert, that coffee cannot control, since it has no intelligence of its own beyond the law of mind, it will not harm you; and if the same argument was carried in relation to all food, the same results would follow, and you would no longer hear of dyspepsia.

There is not an article of food created that ever hurt a man. There is no belief of matter that man, with

the true consciousness of his being, cannot overcome. Take the position that health is possible, and know only this fact, and Man will unconsciously take the same line of thought, and, if the statement is based upon the science of Mind, healing will follow.

Healing with Mind consists in changing the action of thought, thus destroying the fear and producing confidence in eradicating the belief that sickness must be, and establishing the right thought, which is health. Leading the sick to consider their recovery possible, lifts the depression, and body responds to this action of their thought; making them understand the possibilities of a healthful result in their favor with clear conception of its truth and of God perfects a cure.

It is not that which goes into the mouth of a man which defiles him — so our Master taught. Nothing in matter produces life. Life is God and eternity. There has never been a continuity of life excepting it was freed from matter. I cannot believe that the Deity who created all things, who rules the stars, moon, and sun, and makes them move in harmony eternal, who gave mankind the ability to think, and whose one universal law of love, if recognized, would free all things from all disorder, could or would place his own unerring and immortal idea, even Man, within the limits of sin and suffering, death and sickness. Can we realize the all-powerful, loving Father so placing his

child in the bonds of belief that the eating of meat would produce spasms? Life does not depend upon food or aught material.

If man's thought could be turned to the right way of thinking, and his dependence upon matter was given up, he would no longer be at the mercy of invalidism and suffering. Look away from the body, and think of him who made all things; think of an Intelligence that can fashion earth and heaven in boundless beauty and perfection's self, and mankind in symmetry of form and harmony of thought; think of yourself as the master-thought of all this, as nearer God, and a little lower than the angels, and do not attribute to the Maker pictures of disease and discord, thoughts of sin and suffering, nor place him at the mercy of man-made theories.

When man will hold in his consciousness only the one true model of himself, his blood will circulate, and heart and brain will act in accord with thought, and man will be well. What greater truth than this can be placed before mankind to-day? When we see great and noble beings hampered in their aspirations, limited in the action of their souls, bowed down by chains of servitude and sin more galling than slavery, literally bound by beliefs of mortal ignorance and fear, we cry aloud with joy that a larger freedom than was ever yet known to man awaits his emancipation; and the glori-

ous consciousness awaits his declaration that he is governor of his own body, and God alone is his Master.

Never should man admit that any law of discord proceeds from God, or that aught can harm him; for all error is but a shadow of the senses that comes not from the Infinite who made him. If we had a slight portion of the true understanding of mind, we could, like Paul, handle deadly vipers. It is certain if Mind can move or control one iota of matter, it can move all things material, and govern the same. If you are saying that your lungs are weak, or that the heart or head corresponds not in harmony, take into consideration the truths herein presented, and argue on the side you would win.

If I wished to paint a picture of a rough and stormy scene, I would first call up the thought of one in Mind. If, instead, I wished for one more calm and peaceful, I would think of such a one. You should direct the body according to the divine laws of Mind. Man is an idea of God, and a creation of intelligence, and can no more be lost or unlike the principle that created him than a tone can be unlike music, or that music could exist without its own expression. Whenever man shall state himself as a being of strength, life, action, and harmony, and hold this truth till it becomes the conscious reality of his Mind, the body will be healed. Do not for one moment admit a power beyond God, or

that there is any force which can overcome him. Understanding that Mind is something outside of body, we destroy the limited sense of Deity, and soul is made more manifest.

From mortal standpoints we never get a correct conclusion. If you would measure the length of a room, you do not trust the eye, but take a rule, in order to be exact. So must you also turn from the statement of suffering, which your senses make to Soul, which made you, and which alone governs all the being. Look there only for results, and, laying aside prejudice and opinion, learn the true science and its application of healing the sick. If God is equal to the saving of souls, he is certainly equal to the saving of bodies; and if he made souls, he also endowed them with infinite understanding of right government.

If Deity had created sickness, his only-begotten Son would never have destroyed it, nor taught others to "go and do likewise." If sickness be a law of God, then wherefore seek relief, even by means of medicine? Whenever we shall break the limitations of sense, we shall then perceive the infinite of soul, and then realize its power for producing harmonious life of Mind and body, and this will be when we have no other gods before him, the One Life and Law of everything which in truth exists.

We should no longer hold matter and its seeming

conditions as the standard of our judgment, but with more penetrating convictions of what Mind is, assert the consciousness of man and body as a perfect model, the only ideal of a perfect Intelligence. Continual effort and oft-repeated attempts may be required to gain a position in soul, and independent of the senses whereby the truth becomes established in Mind and body. To even hold in consciousness your being as an expression of strength is the thought which destroys weakness. We would not be ever telling the sinner how bad he is, lest we make him fear he could never be good, and we would remove all associations, even in thought of error, lest he would be again tempted; and instead, we would place before him all the possibilities of right thinking and right acting, and their rewards of health and happiness.

So, in disciplining mankind in the science of his true being, we should not be ever talking disease, or creating agitations of fear about the same. Many a disease has been occasioned from fright by reading some medical work. The thought takes alarm and pictures with its own form and construction that which is seen or read, and the body becomes the victim of the discord and delusion.

That thought is a power for good or ill, we all know, and that the right thought can overcome the wrong, is everywhere demonstrated. Then by governing the

thought to entertain only the science of Mind, which is strength, life, love, and action, establishes a like conclusion upon body, for body is at the mercy of thought and its conclusions and quality.

That this great subject is but slightly comprehended, and but faintly understood, either in its immensity, its science, its Christianity, or its ability to prove its eternal truths by demonstration, we are all aware, but that makes its science no less certain, or its power and application less. Its grand scientific and logical conclusions are every day gaining ground with the best and most progressive thinkers, yet its teachings and rules are so true and simple that even a child can appropriate them.

It is impossible to realize the unlimited power that Mind exerts upon body, and, with the educated beliefs relative to body, it is not strange that man should be slow in accepting statements that so oppose all former theories and established rules and regulations of physical health. But the time for revelations has come, and Mind is, by demonstration of its own elements of strength, action, harmony, and life, re-establishing the divine law and order of happiness and health. Then to Mind must man appeal for his release from material servitude, and by resisting the claims of matter — for, in truth, matter has none — and substituting the law of spirit, which is all-powerful, will man find the light of

health and strength, which cannot help but destroy the darkness of disease and discord.

That the finest connection exists between the moral and the physical conditions of man, is already proved, and that by regulating or harmonizing the mind of man with God's thought, which is perfect life and love, is Mind-healing. As this great Truth pierces the night of materialism, man's thought will be disturbed, and it is then he will need to grasp the standard of science and Mind, which is ever the opposite of mortal senses, and establish to his own conviction the true relation of himself to his Maker.

Indeed, the new dawn of intelligence is again bursting with the radiance of sublime truth upon mankind. Every ray is revealing more of the power of Mind, and its practical application of healing the sick. The limits of the senses that recognize sickness, suffering, sin, aye, even death, as necessities and realities, are fading before the in-coming of the rounded law and order of science, and in time will establish, because of its own omnipotence, perfect health to all mankind.

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